

The Brethren Evangelist.

S. J. Harrison, Editor.

"Let us go on unto Perfection."

S. H. Bashor, Vice Editor.

VOLUME XVI.

ASHLAND, OHIO, MARCH 21, 1894

NUMBER 12.

SEND MONEY TO US BY
draft, or Express order. It is just as cheap
as a Post Office money order and much more
convenient for both sender and receiver.

Gleanings.

A PRAYER FOR THE TIMES.

O God! for men to lead; not for mere sel-
fish gain,
But swift in generous, knightly deed,
To help a brother in his need,
Or break a bondsman's chain.
O God! for men to write: more than high
sounding phrase;
Brave words that borrow heaven's light,
To pierce the clouds of selfish night.
And lead to brighter days.
O God! for men to sing, not simply pleas-
ing rhymes,
But earnest songs whose notes shall ring
In trumpet call and swiftly bring
Thy power to mould the times.
O God! for men to preach, not empty creed
and form;
But Christly words whose help shall
reach
Poor souls in need and prove for each
Thy anchor in the storm.
O God! for faith to own, men, words and
powers are thine;
The shuttles which thy hand doth throw,
In ceaseless action to and fro,
Until the finished fabric show complete
thine own design.—The Advance.

CLIPPINGS FROM GOSPEL MESSENGER.

SCHMUCKS, an able Lutheran writer, has this to say concerning the New Testament form of baptism:

"The disciples of our Lord could understand his command in no other manner than as enjoining immersion; for the baptism of John, to which Jesus himself submitted, and also the earlier baptism of the disciples of Jesus, were performed by dipping the subject in cold water. It is certainly to be lamented that Luther was not able to accomplish his wish with regard to the translation of immersion in baptism as he had done in the restoration of wine in the Eucharist. Luther and some late theologians have thought that the aspersion destroys the force of some passages of the New Testament." (Bib. Theology, Vol. II, p. 290. See Briney's "Form of Baptism," p. 132.)

Luther, himself, gives the following directions for baptizing a lady:

"As to the public act of baptism, let her be dressed in a garment, usually worn by females in baths, and be placed in a bathing tub, up to the neck in water; then let the baptist dip her head three times in the water, with the usual words: 'I baptize you in the name of the Father,' etc." (Luther's Works, Ed. Walch, Part X, p. 2,637, C. D. Loos' translation.)

PREACHING THAT STIRS.

Christ's most gracious sermons were mingled with historical and ecclesiastical allusions enough to rouse a whole synagogue and fill them with wrath (Luke iv, 16-29); yet He slipped through their hands (v, 30), went on with His ministry (v, 31), and continued to astonish them at His doctrine and with the power of His word (v, 32.)

Our sermons should be gentle and gracious; they should be filled with the spirit of the "Prince of Peace;" they should breathe all the lowly and condescending mind that was in our Lord Jesus Christ; yet the teachings of biography and history; national and ecclesiastical, cannot be ignored or covered up by a Christ-like preacher, who for his very fidelity may share in exactly these experiences of Christ—grace, fidelity, wrath, persecution, escape, a continued ministry with even more power.

THE GROWTH OF CHRISTIANITY.

If we sum up the encouragements to hope founded on the success of Christian work the figures are as follows:

Three centuries after Christ there were 5,000,000 Christians.

Eight centuries after Christ there were 30,000,000 Christians.

Ten centuries after Christ there were 50,000,000 Christians.

Fifteen centuries after Christ there were 100,000,000 Christians.

Eighteen centuries after Christ there were 174,000,000 Christians.

Now there are 450,000,000 Christians.

The following of the three religions, Confuciusism, Buddhish and Taoism, all combined, are less in number than the Christians alone.

Including the latest division of Africa among the European powers, about four-fifths of the land of the world is under Christian control.—U. S. Army Chaplain.

\$10 WORTH OF SYMPATHY AND HONOR.

In the party of raising the Publishing House debt we have the following:

A Michigan Sister, \$10.00

Walter Clark, (Minister,)	10.00
A. S. Mennaugh, (Minister,)	10.00
Christ Rowland, (Deacon,)	10.00
Mrs. E. H. Skinner,	10.00
H. M. Lichty, (Deacon,)	10.00
Eli Bowers,	10.00
Mary Myers,	10.00
MEYERSDALE, PA. Feb. 23, '94.	
S. S. C. E. Myersdale, Penna.,	\$10.00
D. M. Baker,	10.00
J. M. Freeland	10.00
S. C. Flickinger	10.00
Sadie Gibbons, (Minister,)	5.00
Sister Anna Grubb,	\$5.00
Mrs. Eli Bowers,	2.00
N. C. Neilson,	2.00

BEST OF ALL.

UNIONTOWN, PA. March 12, 1894.
S. J. HARRISON, DEAR SIR:—Enclosed please find money for the Holsinger debt. Credit as follows:

Nancy Moser,	\$ 5.00
Sallie A. Griffith,	5.00
Lilla Antram,	2.50
Amanda Griffith,	2.50
J. B. Moser,	10.00
	25.00

I send this to you to forward as I do not know Brother Holsinger's address.

Very Respectfully Yours,
J. B. Moser.

Brooklyn, Iowa, Feb. 26, '94.

S. J. HARRISON. Dear Brother, I will be one of fifty to give ten dollars to help pay the Publishing House debt it owes Brother Holsinger. I think it high time and hope the necessary amount will soon be raised. Good financeering means success in all branches of business, if properly carried out. So in this case, talk is cheap. What we want is facts put in practice, backed up with solid cash. When reading over Brother Holsinger's correspondence in EVANGELIST No. 3 and his last appeal to the church, saying he was in great need of money not for charity but for justic and Christian manhood. With sympathy, shame and gratitude, tears came in my eyes to think the financial ability the church boasts of, then refuse the take more decisive steps and act more promptly in the financial affairs of the church. Not betray our old veteran Editor and standard bearer's confidence much longer, which makes a pauper out of the Publishing House and all that have any dealings with it. Yours in service.

D. M. BAKER.